

THE CHRISTIAN CENTURY

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Number 40

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII

OCTOBER 7, 1915

Number 40

The Deterioration of Evangelism

TAKEN IN A LONG PERSPECTIVE a view of the history of the Disciples of Christ discloses nothing more pathetic than the deterioration of their evangelism.

From the beginning the Disciples have been an evangelistic people. Their ruling concepts, such as "our plea," "our program," "our cause," "the current reformation," have implied the urgency of a propaganda.

Their evangelism from the beginning took on a distinctive character; it did not follow the traditions of the time; it was, indeed, a protest against the prevailing evangelism.

The prevailing evangelism of fifty years ago had as its dominant theological presupposition the doctrine of God's sovereignty and man's inability to act until God through the Holy Spirit should move miraculously upon his will.

This doctrine the Disciples rejected, affirming that it was unnecessary for man to wait for God to act, that God already had acted, and was now acting through his revelation of the truth, by believing and obeying which man would be saved.

The prevailing evangelism made its chief appeal to the emotions. The Disciple pioneers made their chief appeal to the reason.

The methods of the prevailing evangelism were more or less primitive, selected from a semi-superstitious point of view, and hypnotic. The so-called "mourners' bench" and the transactions that took place around it symbolize for us the whole method and theory of the evangelism of that day.

The Disciples attacked the mourners' bench, the needless and irrational agonizing that it stimulated and spurned the superstitious and hypnotic methods of evangelistic appeal.

They were intent upon proclaiming a *message*, upon lodging a great truth in the souls of their hearers. They had no "method," except the direct appeal to the intelligence and conscience of those that heard them.

* *

Herein lay one of the most signal distinctions attaching to their movement. The effort to make religion rational, sane and real, to free it from the capricious control of primitive and hypnotic forces has always met with many difficulties, but in the Disciples' propaganda of religion that age-long effort found an ally.

The pathos of the present condition of the Disciples' evangelism is that it has forsaken the high rational standards of former days. The things that formerly gave distinction to their evangelism—the quiet appeal to reason, the great sermon packed full of vital thinking, the dignity and simplicity of manner—have been lost.

In place of these elements of real power present-day evangelists have substituted artificial devices, tricks of manipulation, sophisticated methods, an attitude of intellectual brow-beating, and for a sermon a collection of miscellaneous indirections that have significance to thoughtful men only after such men have been brought under the spell of the meeting.

Our evangelism is coarse.

Our evangelism is number-crazed.

Our evangelism has become professionalized.

It is not profoundly sincere.

Its fundamental lack is that it has nothing great to say.

* *

Of the utmost importance to any religious movement is its method of propagating itself. Anyone can see at a glance that the method by which converts are made is bound to react into the life and character of the movement itself. Its evangelism can thoroughly change the character of a religious movement.

The churches will be either weakened or strengthened by the particular type of propaganda that represents them, they will be coarsened or refined, they will be cheapened or exalted, they will be impoverished or enriched, they will be made irreverent or more spiritual.

* *

There is no task before the Disciples of Christ today more imperative and urgent than the task of reforming and purifying their evangelism.

We believe that this task must be faced bravely by the clear-headed men and churches that have become aware of the illusions and evils of our present system.

There is only one place to begin. That place is in the local church. Already many are the congregations that have come, through experience and through reflection, to a decision that they will have no more of the now popular type of evangelistic meeting in their church life. They are asking for an evangelism of instruction and inspiration, and they have broken for good and all with the evangelism of manipulation.

Such churches are gradually coming to define other standards for themselves than numbers of accessions and size of crowds.

They are asking not how many were present, but what was done for those that were there? Not how many united with the church, but what control has Truth gotten for itself in the souls of those who did unite?

It is no sequestered ideal that they have for their churches. They do not disdain numbers. They yearn for the multitude. They believe in numbers. They pray God to save the people.

But they absolutely refuse to take numbers as their standard and test, for they know how seductive and deceptive such a standard inevitably becomes.

The number of churches and ministers who are reaching this decision is steadily increasing. Their decision is positive. It is a matter of conscience.

There are enough of them now to begin the construction of a new type of evangelism to operate under new and higher ideals than those that now prevail.

The better evangelism will have to make its way with difficulty. It will not bring so apparent a solution to the problem of the discouraged pastor who is at his wits' end and must have something to "stir up" the church and the community.

But slowly and steadily the better way will commend itself as the way of reality and sincerity, the way of truth.

The Creed of Jesus

The First of Four Studies of the Religion of Jesus Based on the Lord's Prayer.

BY FRANK WALLER ALLEN

INTRODUCTION: *In its fullness one's religion has four different expressions. First, it is a creed: one must believe something. Second, it is a program: the abundant life is a planned life. Third, it is a prayer: one must seek to know and to harmonize one's self with the will of the Father. Lastly, it is an experience: for after all out of our contact with life and our interpretation of it, is born our philosophy. In these four studies it is my purpose to interpret the religion of Jesus—his creed, his program, his prayer, his experience—as it may be discovered through the medium of the prayer which he taught his disciples.*

A CREED underlies every prayer, for one must have some sort of a conception of the God one addresses, and a sincere man's actual creed is best discovered when one hears him pray.

To understand more perfectly this prayer of Jesus as a disclosure of his belief about God let us put it into creedal form:

"I believe in God, our Father, mine and all men's, whose name of love is alone to be revered as the ideal; whose will for earth is the establishment of a social order of heavenly love; who has so arranged his world that all his children will be given daily bread, if we live to fulfil this his purpose; who freely forgives us our sins in the measure in which we are able to receive his forgiveness, that is, as we forgive our brethren; who never leads any child of his into a situation where he may be tempted to evil without providing deliverance for him, if he follows his leading."

This confession has only one article. It is from first to last about God:

His fatherhood.

His character of love.

His purpose for earth and heaven.

His care for the daily needs of his children.

His forgiveness.

His guidance and deliverance.

I have stated that from first to last this confession has only one article, that it is about God. The most fundamental thing in religion is one's conception of God. What one thinks about God, what one believes him to be, is the most spiritually significant thing in one's life.

HOW WE THINK OF GOD.

If God be thought of as the Absolute, then all his relations with us will be philosophical relations; and we will talk of his infinity, transcendence, immanence, omnipresence, omnipotence, omniscience; so religion will be primarily speculation. If with the historic Latin theology we think of God as King, we will speak of his eternal decrees, his sovereignty, his rebellious subjects, his judgments and the like; and his relations with us will be official relations. If we go "through nature to God," we shall arrive at nature's God; his relations with us will be expressed in the scientific words of the day—the terms of biology or psychology or sociology and we shall have natural or physical or social laws in the spiritual world as the statement of our religious faith. If we go through Jesus to God and think of him as Father, and the particular kind of Father Jesus conceived him to be, then every word in our theology will be a household word, a homelike word. Even if for convenience' sake we employ a word that does not belong to intimate family affairs, like the word "kingdom," we will be careful, as

Jesus was, to give it a thoroughly personal interpretation.

A creed needs but a single article. Given what God is like, one can easily conclude what such a being will do with anybody, under any circumstances, anywhere, at any time.

But where does Jesus come in, you ask? Where is the divinity of Jesus? It is here. What is the religious value of the statement that in Jesus dwelt "all the fullness of the Godhead bodily," but this, that whenever we think of God we think of Jesus of Nazareth? God is for us Christians eternally Jesus-like. He never wills anything for anybody that

*Our Father who art in heaven,
Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one.*

Jesus did not will for somebody. The aim of the doctrine of the divinity of Jesus is not to assert something about Jesus, but to assert something about God. Jesus is the way, but the way is of value only as it takes one to the end, the Father revealed through Jesus. Through Jesus we know what to think of God; and whether we conceive him as Lord of heaven and earth, or as the indwelling Spirit within ourselves, he is always a Jesus-like Lord and a Jesus-like Spirit. We shall never ask, "Does God do thus and so?—does he punish, does he forgive, does he make war?"—without framing our question, "Did Jesus punish, or forgive or sanction murder?" The divinity of Jesus is our way of stating the character of our God. And the God we get through this creed is the duplicate of Jesus who utters it.

GOD'S DEMOCRACY.

By way of illustration the significantly opening word, "Our," and the second, "Father," determine for us both the democracy and the peacefulness of God. "Our" is everybody's God; and "Father" is Love's God. "When he bade us say, 'Our Father,' Jesus spoke from that consciousness of the need of human solidarity which was a matter of course in all his thinking," says Rauschenbush. "He compels us to clasp hands in spirit with all our brothers and thus to approach the Father together. This rules out all selfish isolation in religion. Before God no man stands alone. Before the All-seeing he is surrounded by the spiritual throng of all to

whom he stands related near and far, all whom he loves or hates, whom he serves or oppresses, whom he wrongs or saves. We are one with our fellow-men in all our needs. We are one in our sin and our salvation. To recognize that oneness is the first step toward praying the Lord's Prayer aright. That recognition is also the foundation of social Christianity."

In the light of this creed Jesus would have us cease talking of God in the terms of monarchy, and think of him in the terms of democracy. The curse of the race has been the idea of monarchy. And militarism has been the pus of monarchy. This whole monarchial and military analogy in religion stinks of cheap success and garishness. The God of Jesus is not a king, or monarch, upon a throne. He is not the God of a class or of a chosen people, neither is he the God of war.

"Behold, the tabernacle of God is with men and he shall dwell with them, and they shall be his peoples, and God himself shall be with them." God is the God of the people. His dwelling place is upon the earth and among men. And so far as human affairs are concerned, the progress of the people is the progress of God.

GOD WORKING WITH MEN.

The highest ideal of social progress is that of the co-operation of God and the people for the growth of human society. There are two notions abroad of which society wants to be well rid; the first is that in so far as moral and ethical progress is concerned, God works independent of men; and the second is that men can permanently progress without the leadership of God. Nothing can permanently retard a progress that is inspired by religion. The king idea of God produces the notion of special privilege to those whose genuflections are most graceful, whose liturgy, forms and ceremonies are most empurpled with the servile coloring of monarchy. It produces a doctrine of folded hands and twiddling thumbs, looking to the King to do the work of the world alone. It separates life from religion; it produces sacred and profane history; it makes holy days and holy things over against secular days and secular things.

The democratic idea of God as a great fellow-worker of the people produces self-respect, social self-reliance and independence. It places upon men's shoulders a divine responsibility for the world's lack of love and justice; it makes all days holy; it makes all things and movements which have to do with the happiness and welfare of the people religious.

And if I understand anything of the mind and character of Jesus, such was his conception of his Father,

God. Jesus was no king, and laid no claims to a relationship between himself and the people as that of a monarch and his subjects. What king never had where to lay his head? What king since the history of humanity has been written has based his especial privileged relationship between himself and his subjects upon this principle of life: "And whoever will be chiefest among you shall be servant of all?" You call him the world's brother and you do well, for such he is; you call him humanity's friend, and you do well, for such he is; you call him the world's savior, and you do well, for such he is; but you cannot call him the world's king, for such he never claimed to be. His hopes did not lie in special privilege, nor in a ruling, fighting class, but in a God-led, God-inspired people whose law of life should be love. Jesus wore no halo except in the imagination of artists who thought in the terms of monarchy. He wore no purple robe save as it was colored by the sweat and the dust of the work of the day. He had no scepter other than that of fellowship, no law other than that law of love. His

"court" was a Galilean hillside, and his "courtiers" unlettered fishermen.

THE CREED IMPLIED IN THE PRAYER.

Again let us repeat this prayer in the terms of a creed:

"I believe in God, our Father, mine and all men's, whose name of love is alone to be revered as the ideal; whose will for earth is the establishment of a social order of heavenly love; who has so arranged his world that all his children will be given daily bread, if we live to fulfil this, his purpose; who freely forgives us our sins in the measure in which we are able to receive his forgiveness, that is, as we forgive our brethren; who never leads any child of his into a situation where he may be tempted to evil without providing deliverance for him, if he follows his leading."

Jesus might turn and explain God and life to us thus:

"This Being you instinctively turn to with reverence is your Father, whose name is love. These people you live with and trade with are your brethren, whom

you are to dwell with, working in co-operation for the good things of life, never in competition; whom you are to work with for the joy of serving the family, never for the sake of what you personally make out of your work; and whom you are to consider as the owners of all you individually control, so that you think of them as much as of yourself in the employment of what you call yours. This unfortunate you are sending off to a jail is an invalid child of your Father, whom you must treat as an invalid and do what you can to supply him with health. This man, who belongs to a backward race here at hand or on the other side of the globe, and whom your civilization would like to be rid of because he does not easily fit into it, is a brother for whom your Father's eldest son died. This world in which you find yourself, so pleasant and yet so difficult to understand and to be satisfied with at times, is your Father's house, or one of his houses, where he puts you to get your education, and which he wants you to make a household of love like the heaven of which you dream."

Interesting Books on the War

BY WILLIAM F. ROTHENBURGER

AS A historical survey to supplement the rather unsystematic reading of busy people a little volume entitled the "Historical Background of the Great War," by F. J. Adkins, reads well. A Cambridge professor could scarcely be blamed for a bit of bias sentiment, but the author chooses to assume the spirit of the historian as he traces the political history of the warring nations, the processes by which each has arrived at its present status and the contribution each has made to the civilization of today. France is accredited with being the pioneer of modern civilization and Paris is looked upon as being the only city in Europe where it is better for a man to be a writer or an artist than a successful man of business. High respect is paid to Germany for her scientific worth and her sterling characteristics. Believing as he does that the war is bound to introduce a larger degree of Slav influence into European life, the author pleads for a better knowledge of this great mass of unorganized, many-tongued, widely-distributed people in whose character the word "religion" strikes the dominant note. Very naturally, England is lauded for her unparalleled contribution to human welfare, her navy is assessed at its full value and as indispensable to her own protection and her resources are believed to be unlimited. "Blind Alley" recruiting is condemned, military preparedness commended and with the utmost frankness her interest in the neutrality of Belgium is confessed to be prompted by the motive of self-protection.

AN APOLOGETIC FOR BRITAIN.

"Britain's Case Against Germany," by Ramsey Muir, professor of modern history in Manchester, differs radically from Professor Adkins' volume in that the author writes as a partisan. He contends that for many years Germany has had two distinct schools of thinkers—the intellectualists championed by Goethe, Dahlman and others and the militarists as championed by the Prussians. The latter have won the day and are in complete control of the empire.

He reviews Bernhardt's "Germany and the Next Great War," pronounces it the fruitage of a Prussian dominance from which the empire under her present form of government can never rid herself and shows how the emperor, who is also the king of Prussia, has it within his power to influence enough votes which, when added to the always united Prussian sentiment, are easily able to Prussianize every measure under consideration. He sees in Europe a growing sentiment for peace championed by England and blocked at almost every turn of the way by Germany. Germany is also charged with the intention to strike a deadly blow at her "enemies" about this time or as soon as even a semi-plausible grievance could be dug up out of her foreign relationships. In the most scathing terms of which the English language is capable the German people are charged with precipitating the war, and of prosecuting it with a brutality common to the pre-Christian era.

BERNHARDI'S BOOK.

One wonders in reading Muir's volume—"Britain's Case Against Germany," whether the author has not overstated the case and whether he has not misinterpreted Bernhardt. One somehow hopes that no people of today may be proven guilty of the awful charges heaped upon the Teutons and takes up Bernhardt's "Germany and the Next Great War," written in 1912, with a mingled feeling of hope and fear. This is a remarkable volume. Every page bears the mark of one who has mastered his subject to the last minute detail. Von Bernhardt was a retired general until called to the field at his own request late in August of this year. He is a disciple of Treitschke, who during the last twenty years of the last century as professor in Berlin, dominated the thinking of the ruling classes. Even the first few pages of this remarkable volume give one a greater shock than a morning dip in zero weather. For example, "This desire for peace has rendered most civilized nations anaemic, and marks a decay of spirit and political

courage such as has often been shown by a race of Epigoni," is a mild sample. War is considered as a spiritual and moral obligation and a biological necessity; America's peace motives are dubbed as selfish and her peace activities as the death knell of her own destruction. The author practically tries to harmonize war with the teachings of Jesus, contending that this law of love concerns individuals and not nations. He laughs at brotherly arbitration, places widowhood and orphanage and bloodshed below the welfare of the state and calls Treitschke in to help him say "God will see to it that war always occurs as a drastic medicine for the human race." Every nation is looked upon with suspicion; the "moral" and "spiritual" welfare of the race is made dependent upon whether or not Germany fulfils her divine historical mission in becoming a world power through war. France must be crushed, England's navy must be sent to the bottom of the sea, the hordes of Russia must be subdued, and any nation which attempts to block her Pan-Germanist program even by neutrality, must suffer at her hands. The relative strength of the nations is carefully computed and the conclusion reached that Germany can, if necessary, whip the world into subjection. To this end her youth must be trained, her coffers filled with gold and the nation set on fire with this "divine conviction." Is this the sentiment of a military enthusiast or does it represent the general feeling of his people? The unparalleled unity of the empire and the response of her sons to the call to arms is the answer. The program of the Prince of Peace is much less a reality among this wonderful people than we had believed.

THE REAL KAISER.

But what of the Kaiser? A little anonymous volume entitled "The Real Kaiser," speaks with the authority of one who has sat in diplomatic circles and has seen this remarkable man face to face both in public and in private. Was he really away when the issue was settled; was he whipped into line by his

The Fine Art of Conversation

BY W. ROBERTSON NICOLL

In the British Weekly.

EW capacities are more valuable or stand one in better stead than the capacity to converse. There are those who are proficient in parlor tricks. They can sing or play or do conjuring business. I read of an eminent statesman that he especially prided himself on the latter accomplishment. These are substitutes, and very poor substitutes, for good conversation. Where good conversation is valued they ought not to be tolerated. Men, and women, too, are judged very largely by their skill in conversing agreeably. Happily, there are few who make after-dinner speeches, and fewer still who are welcome in that capacity. A man was known to say that the happiest evening of his life was at a dinner party where he had pleasing company on each side, and where all the speakers put down for orations were disabled by tonsillitis.

Yet there are not many who really try to talk well. However clever and well informed, people are often sadly deficient in this respect. They might take lessons, and a very few lessons would serve to cure them of their more characteristic faults. But everyone thinks he can converse. Hardly anyone believes that he has anything whatever to learn in that matter. It is a sad delusion.

Let me speak first of the different kinds of conversation, and then advance my thesis, which is that the primary requisite of success in talk is good manners and good feeling.

I.
We may, if we choose, distinguish between conversation and talk, though a definite line cannot be drawn between them. Conversation is the light kind of talk, the talk that goes on among well-bred people who meet at a luncheon party or at dinner. Most of them, we will suppose, are strangers to one another. The conversation must be on the surface. It must not be argumentative or angry or deep or too clever. It may give room, however, for considerable talent and tact. I think it will be found generally that the success of conversation at such meetings depends very largely upon the hostess. If she has a light hand and a keen perception she will be able so to guide matters that everybody will be pleased.

In conversation of this kind serious matters, weighty thoughts, and lengthy anecdotes are barred. If a specially clever and eminent man is one of the company he may, without saying much, stimulate everyone. He will tell briefly and neatly a little experience of his own, and then others will chime in and say, "I remember I once——." Everyone gets his chance, and it is to be supposed that no one abuses it. If you can get at your board such a man, then happiness and brightness are the order of the hour. Dr. Johnson describes the man I mean in the portrait of his friend Fitzherbert. "There was," said he, "no sparkle, no brilliancy in Fitzherbert; but I never

knew a man who was so generally acceptable. He made everybody quite easy, overpowered nobody by the superiority of his talents, made no man think worse of himself by being his rival, seemed always to listen, did not oblige you to hear much from him, and did not oppose what you said. Everybody liked him."

It is admissible, however, on certain occasions that the serious talker should have his way and almost monopolize the conversation. If a man has just returned from the discovery of the North Pole everyone will be pleased to hear some authentic account of his experiences. In other words, there is a place for the Lion. But there is no place for the Bore, and the Lion must be very careful not to become a Bore. The choice is between the two. Few would complain if a great poet were to inform his listeners about his views on poetry and on poets. Celebrities, however, are not common, and it is well. With any conversation or light talk the most fluent speaker should be very careful to respect the rights of others and try to draw them out rather than to silence them.

II.

We may take the word "talk" as representing the more strenuous kind of conversation—the kind of conversation in which Dr. Johnson delighted. Sir John Sinclair's immortal definition of bread is as follows: There are three kinds of bread—white bread, brown

INTERESTING BOOKS ON THE WAR.

(Continued from page 5.)

military advisers or, was he the promoter of the conflict? This interesting volume which treats of the many-sidedness of the emperor contends that the recent remarkable development of the German navy is due entirely to his initiative, though he is not considered among naval experts as authority. He considers himself one of the great generals of all time, makes all military appointments and furnishes inspiration for the army. His finer nature is suppressed and as "War Lord" he stoops to the level of pre-Christian savagery when he takes Attila of the Huns as his ideal warrior in sending his men to China and Belgium. The most charitable thing the author says about him as a warrior is that the extreme military nature and ability of the Crown Prince threatened to dethrone his father whose only alternative was to swing in line with the sentiments of the militarists to save the throne to himself. He still remains an unusual power about whom all the truth is not known and whose place in history is still in the fixing. He has never been a mere figure-head.

THE GERMAN ARMY SYSTEM.

The perfection of the German army organization and the marvelous system with which it moves is graphically told by Richard Harding Davis who, as war correspondent, was suspected as a spy, marched for many miles beside the ranks, was confined to an upper room in a Belgian home and barely escaped the way of all spies who fall into the hands of the enemy. But one's admiration for this huge machine fades away under his portrayal of the destruction of Louvain

and Reims and the helplessness of their population.

Perhaps the most courageous and timely indictment of the German people is Samuel Harden Church's personal letter to his friend, Dr. Fritz Schaper, of Berlin, entitled, "American Verdict on the War." It is a reply to the appeal to the civilized world of ninety-three German professors. The substance of this reply appeared in *The Christian Century* and the entire statement has been printed in pamphlet form by the Norman, Remington Co., of Baltimore. It reviews the diplomatic correspondence between the several nations and besides proving beyond a doubt that Germany is responsible for the war speaks an unmistakable word of protest in behalf of humanity. It will be interesting to read a German reply, should one be forthcoming.

AMERICA AND THE WAR.

When one asks about America's relation to the war one is not disappointed in expecting that Theodore Roosevelt will have a word. Early in the new year Charles Scribner's Sons published a volume from his pen entitled, "America and the World War." It is couched in his usual pungent style. Somewhat unbecomingly, the ex-president immodestly criticizes the Wilson administration for its conservatism, brands the president and secretary of state as uninformed and misguided, and shames an Americanism that stands by without protest while neutral Belgium is being dragged in the mire. He advocates immediate armament, not for aggression but for the maintenance of peace, and for protection, and lays certain pacifists in the following style: "Only mischief has sprung from the activities of the professional peace

prattlers who preach the gospel of the milk and water of virtue and scream that the belief in the efficacy of diluted moral mush is essential to salvation."

A much more thoughtful and comprehensive volume is Usher's "Pan-Americanism." It is a companion volume to "Pan-Germanism," by the professor of history in Washington College, St. Louis. Those who remember with what prophetic accuracy he stated what the probable movements of the various European nations in case of war would be, accept with all seriousness his speculations on Pan-Americanism. The author is sure that America will be compelled to reckon with the victors of the present war who are bound to look longingly toward South America. As a safeguard against such encroachments Pan-Americanism is suggested. This would include the United States and the twenty Latin republics. He further contends that Japan will control the Pacific and will force upon us another problem. Pan-Americanism is believed by the author to be full of fallacies from the social, geographical and governmental standpoints. He startles us with the information that these republics would more readily ally themselves with European powers than with the states, and that indeed they incline to interpret any approach that might be made by the states as born of a sinister motive. What America might do as a pioneer in disarmament and the tremendous cost of such a policy are discussed with the utmost frankness, making one feel that the progress of the 19th century has robbed us of our geographical seclusion which, for so many years we enjoyed and used as a substitute for armament. This great book is food for serious thought.

bread, and rolls. I am not aspiring after his fame when I say that talk may be either between two or between a company. If it is to be talk in any company, then certainly the company must not split. Few things ruin an evening like the break-up of a party after dinner into several sets. But if men will range themselves and do their best, and if there are among them a certain number of those who think, who know, and who can speak, the result may be very pleasant.

For myself I prefer the dialogue. You get the most out of a man if you have him to yourself. Often you pass from the shallows to the depths. Such talk is usually best on a long acquaintanceship. The barriers fall one by one till at last there is complete confidence. But there is such a thing as friendship at first sight, and I can recall occasions when the very first meeting with a man put us both on confidential terms for all the time to come. But this happens seldom, and should not be expected. There is a poor worn phrase, "heart to heart talk," which expresses what I mean. Of course, there are men and women who never break their reserve, no matter how long their acquaintanceship may be or how frequent their meetings. All that can be said is that in such cases acquaintanceship never makes the transition into friendship. I think it will be found true that among the number of those with whom you can have really intimate talk nine-tenths at least are to be reckoned among your friends.

THE AUTOCRAT.

Neither conversation nor talk should be kept at a stretch. It should be easy. There should be quiet intervals. These need not be dull, but there must not be the perpetual sound of one voice preaching everlastingly.

"The Autocrat of the Breakfast Table" is a delightful book. It is a sign of the true American buoyancy that the breakfast table should be the scene of the talks. Most people with burdens upon them are inclined to be silent at breakfast. Walter Bagehot records the fact that Southey wrote poetry each day before breakfast, and reflects, "As if anybody could write poetry before breakfast!" But if readers will turn to the "Autocrat" they will see that it is virtually a monologue. The Autocrat does practically all the talking, and the rest for the most part are confined to questions in one line. Now I should be glad to listen for a considerable time to a man as witty and wise as Dr. Holmes, but I should take to breakfasting in bed if I had to hear him talking every morning for a month."

III.

I come to my main point. Good talking means good listening, and the art of listening intelligently, kindly, appreciatively, is not common. "I like her," said a man to me, speaking of a lady we knew, "she has such a concave mind." In order to listen well you must take a kindly interest not only in the talk, but in the talker. You meet people constantly who are anxious to tell you about themselves and their children. They never put a question about you or your children. This means that they are not interested in you, and the discovery is chilling. Even if you feel no interest in a man or his belongings it might be as well, as a mere matter of policy, to pretend some interest. Pretended interest is nothing like the real interest,

but it is something. At the least, it is a tribute to good manners.

There are men who, when you meet them, have to get through somehow the preliminaries to the discussion of their own important and earth-shaking affairs. It is curious to hear them at a later stage of the conversation asking questions which show that they have not paid the slightest attention to what you have been patiently telling them. That is a breach of good manners. I have noticed that people of this kind never really attract affection. How could they?

ABSORPTION IN SELF.

There are men, and even young men, who fall into the habit of saying the same thing over and over again. In the room where I am writing I received not so long ago two visits, separated by about a week, from a rather well-known person. He told me frankly that his object was to discuss his future prospects with me. The first evening he explained himself at great length, occasionally walking up and down the room. He was not satisfied, however, but intimated his wish for another interview. This was given to him, and I say, on my soul and conscience, he went through the whole performance exactly as he had done the previous week, without altering one word. I could not but think of what others must have had to endure at his lips. Needless to say, he showed no interest or concern whatever in me or mine. That I could have forgiven, but I do wish that he had in some way varied his exposition of his achievements and his hopes. But that, of course, is a question of good manners. It simply meant that he was absorbed in himself. You can, thank God, get another man to be deeply interested in your affairs, but never, I think, unless you are as much interested in his. I commend also to the notice of those who instruct our youth the vile habit of interruption. A man or a woman is getting through a story very well, and is just coming to the point when a rude voice breaks in, introducing a totally different subject. I hope I have my temper under fair control, but sometimes in witnessing such scenes I have been inclined to smite the interrupter on the mouth.

A KIND WORD FOR GOSSIPS.

These are very plain and homely remarks, but they are needed, as I see every day. There is something after all that is amiable in gossip. Gossips are at least interested, and if they are good-natured they are entertaining. I admit that the qualification is important. We must not suppose for a moment that the art of conversation depends upon acquisitions or attainments. Members of the educated classes are frequently unready and cumbersome in conversation. Humanity after all is the supreme subject of interest. It has been noticed that the wives of peasants with almost no culture can often chat agreeably and give and take in conversation. There are race differences in this respect, but I cannot go into them. It is said of the Scot that he will not converse, but that he will argue. It is said of the English peasant that he has a gift for meditation. It is said of the Irish peasant that he talks readily and pleasantly in short sentences usually full of expression. A writer who lived for years in India said that the Bengalese, who hardly knew anything, talk frequently and with animation, though almost always on a single subject—money. It has been said

that if two Bengalese talk five minutes the word *pisa* (pence) will always be heard, but talk they do, with remark, rejoinder, and repartee. Dr. Johnson was the greatest of talkers, but he played the game as a rule. Whoever reads Boswell carefully will see that Johnson was an excellent listener. Boswell records:

"At supper we had Dr. Alexander Webster, who, though not learned, had such a knowledge of mankind, such a fund of information and entertainment, so clear a head, and such accommodating manners, that Dr. Johnson found him a very agreeable companion."

Johnson gave full fair play even to Boswell. Let me allow myself one expression out of thousands:

"We talked of a man's drowning himself. Johnson: 'I should never think it time to make away with myself.' I put the case to Eustace Budgell, who was accused of forging a will, and sunk himself in the Thames before the trial of its authenticity came on. 'Suppose, sir,' said I 'that a man is absolutely sure that, if he lives a few days longer, he shall be detected in a fraud, the consequence of which will be utter disgrace and expulsion from society.' Johnson: 'Then, sir, let him go abroad to a distant country, let him go to some place where he is not known. Don't let him go to the devil, where he is known!'"

That is good talk.

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LAST CIVIL WAR VETERAN TO BE RETIRED.

The average reader is mildly astonished to learn that the last civil war veteran is to be retired from the active service of the United States army soon. The war closed fifty years ago. The magnificent Grand Army of the Republic is but a remnant, the veterans have fallen for years like winter's withered leaves. That a veteran should still be in active service staggers comprehension, until it is revealed that the "veteran" was but fourteen years old when peace came. The name, the "youngest soldier of the war" is legion. The claims of many must be taken on faith. But not so in the case of "Johnny" Clem, now officially known as Col. John Lincoln Clem, United States army, and soon to be Brig. Gen. Clem, retired. He has the records. Born on August 13, 1851, he unsuccessfully tried to enlist in an Ohio and later in a Michigan regiment as drummer boy before he was ten. But on May 1, 1862, before he was eleven, he managed by some hook or crook to get into the 22nd Michigan Infantry. He served in the army of the Cumberland during the war, drumming and fighting at Shiloh, Chickamauga, Perryville, Stone River, Resaca, Kenesaw, Atlanta and Nashville. At the age of twelve he was made a sergeant because of his heroism at Chickamauga. Naturally, the alert and heroic lad became a favorite with the officers and men.

When the war closed he went back home and attended school for five years. President Grant waived the rules and commissioned him second lieutenant, although he had no regular military education, a deficiency he immediately supplied by attending an artillery school at Fort Monroe. His service in the regular army has been meritorious, but his chief renown, through no fault of his, has been "the drummer boy of Chickamauga." For years he has been the sole link binding the regular army to the great army of volunteers that made such heroic sacrifices that "government of the people, for the people and by the people should not perish from the earth."



EDITORIAL

CHICAGO DISCIPLES ARE UNITED

R EPORTS have recently gone abroad that a certain disunity has come into the missionary activity of the churches of Disciples in Chicago. These reports have done injury to the missionary work carried on in this city by the American Christian Missionary Society and the Christian Woman's Board of Missions in co-operation with the Chicago Christian Missionary Society.

Not only so, but discredit has thereby been reflected upon the spirit and temper of the Chicago churches themselves. There is some frail foundation for these reports.

Two or three ministers of the city recently participated in the organization of an evangelistic association bearing the name "Chicago-Calumet" whose declaration of purpose is phrased in terms that are evidently divisive and mischief-intending.

This organization was heralded by the Christian Standard (whose editor was present and read a lengthy address at the time its constitution was adopted) as a thing of great significance in view of the so-called "liberality" of certain Chicago churches.

Efforts were made, both of a subtle and open character, in connection with the Hammond "Efficiency Congress" to use the "Calumet-Chicago" organization for the purpose of thrusting a theological issue into the co-operative work of the Chicago churches and so of accomplishing the divisive design that that organization was intended to bring about.

With scheming and activity like this going on, and with a newspaper eagerly giving publicity to it all, and actively fomenting it all, it is easy to understand how rumors of threatened division in Chicago should originate.

UNITY IN FAITH

B UT any one at all acquainted with the spirit of the twelve or fifteen congregations of Disciples in Chicago would listen to these rumors with grave skepticism.

Such a one would consider that these Chicago congregations have worked together for too many years at the most difficult task in American Christianity to allow their modest forces to be goaded by outside influences into a scandalous division at this late day.

Amid discouragements and irritations arising out of the pathetically scant resources with which they have had to do their work the Chicago churches have developed a sense of inter-congregational comradeship, a conscious interdependence, that is as strong as it is beautiful.

The theological or doctrinal issue has never been injected into the fellowship of these churches. They have found their unity not in their opinions, but in their common faith in Christ and their common purpose to serve him. Whatever doctrinal differences existed have been held good-naturedly, as subordinate to the essential things that bind churches of Christ together.

Ministers from outside the city, on visiting the Chicago ministers' meetings, always expressed surprise in their discovery that Chicago ministers were less conscious of the orthodoxy-heresy issue than they were themselves.

Their facetious references to their presence in Chicago, the "capital of heresy," etc., always fell flat. Such allusions were not relished by either "conservatives" or "liberals" for the simple reason that both "conservatives" and "liberals" were conscious that in their own experience the whole

doctrinal issue was incomparably less significant in Chicago than were the courage and sacrifices of the churches and their deep-based unity in faith and purpose.

The recent lapse of one or two of the ministers from this high level of Christian brotherhood and mutual confidence is regrettable, but it does not in any way affect the fellowship of the churches. The churches of which these ministers are pastors will not follow them into any mischief-making organization.

Every congregation of the city will continue its co-operative part in the Chicago Christian Missionary Society and will permit no competing organization to come in to divide the forces and resources with which the Disciples' work in this city must be done.

AN EXAMPLE TO BE EMULATED

I N THEIR attitude toward those who would cause division the Chicago churches have given anew an illustration of the kind of unity Disciples plead for and have in so many instances scattered along their history failed to practice.

The present reaffirmation of the unity of these churches is not a triumph either for the so-called "liberals" or "conservatives," for both liberals and conservatives simply refuse to allow a division to be made between them.

No doctrinal consideration enters in.

Ministers and congregations whose "orthodoxy" is regarded as fully equal to that of the ministers who suggested division, are as resolute in their rejection of such a proposal as are those regarded as "liberals."

So much publicity has been given to the Chicago situation by others that The Christian Century deems it a duty not only to the congregations of Chicago but to the general brotherhood to let the true state of things be known.

We could wish for no greater blessing on our strife-torn and distraught brotherhood than that the principle of unity which Chicago Disciples have so well learned might be adopted and practiced in the counsels and the co-operative fellowship of all our churches throughout the land.

THE WHOLE FAMILY AT CHURCH

C ENTRAL CHURCH, Youngstown, Ohio, W. D. Ryan, pastor, has set out to have every family complete and sitting together in the service Sunday morning, October 17. Mr. Ryan calls the attention of his people to the disintegration of family life through the break-down of family religion. He says:

"The church should be one institution that should in every possible way recognize the family tie and do its utmost to strengthen this sacred bond. Nothing can do more to sweeten and to preserve the integrity of family life than for all members to sit in a group and worship God together, once a week. When manhood and womanhood shall come, those who are now children will remember such hours of uplift and the memory will be, not only a precious heritage, but a potent factor in keeping them in the way of Godliness.

"No doubt our church has failed to lay due emphasis upon the family tie. But suppose we try to make one Sunday a sample of what every Sunday should be in having the whole family together at the hour of worship.

He then names Sunday, October 17, as "Family Day" and extends an urgent invitation to every member of every household, from grandparents to the youngest children, to participate in the gladness and worship of that day. He



further suggests that those who have no homes be sought out by those who do and invited to share the family life of the Sunday dinner table.

This, we believe, is striking at a vital need in modern church life. The family as a unit is neglected in our churches. There has grown up a division of loyalty between the Sunday-school and Church with the result that not children only, but many young people are rarely seen at the service of worship.

This divides the home itself. To meet this problem the experiment of merging the Sunday-school and morning worship into a single service has been tried with varying success in some churches.

It is not a final solution, for it lets the Sunday-school determine the character of the combined service. But it is a sincere effort at solving a vital problem.

Some day some genius will come along and show how a service of true and reverential worship may be constructed so as to fit the religious needs of all members of the family—from thoughtful fathers and mothers down to the children of early school age.

A "BRIEF" OF THE GOSPEL

REV. J. M. RUDY after closing a union meeting in a Missouri town in which he received the commendation of all the pastors of the city for his faithful preaching writes that he is fully convinced that Disciple ministers ought to take the leadership of such union meetings whenever they are invited to do so.

There are two conditions of success, he says.

One is that the leader—the evangelist—must free himself from all party spirit.

The other is that he "must preach the gospel instead of a mere *brief* of the gospel."

The meaning of number one is obvious.

The meaning of number two is luminous.

EXPOSITIONS OUTRAGE VISITORS

VISITORS to the California expositions returning to their home communities tell a story of moral conditions in connection with the expositions that ought to nullify the good repute gained for the coast cities by the material and artistic success of their big fairs.

These visitors are carrying to all parts of the land accounts of the most shameless exhibitions of vice, both in the exposition cities and within the exposition grounds.

The good repute of the coast cities generally, and especially of San Francisco, will be bound to suffer by these widely spreading tales of indignation and disgust.

It will be remembered that the Federal Council of Churches of Christ in America, supported by all its constituent bodies and by local and state federations of churches, took measures long before the Exposition opened, to induce the authorities of the Exposition and the city of San Francisco to maintain a high moral tone within and without the grounds.

Both the Exposition authorities and the mayor of San Francisco insisted that it would be so and issued public statements to that effect.

It is now plainly evident that those promises amounted to nothing. An investigation conducted by the Social Hygiene Association shows that unspeakable conditions prevail.

Within the Exposition are several concessions, main-

tained despite protests specifically against them, which are deplorably vicious, portraying sexual indecencies, including even exhibitions of entire nudity. Known professional prostitutes are tolerated and certain conditions which were declared as being too bad to be allowed in the city itself, are permitted in these concessions.

In the city itself open prostitution is allowed, and in one district, the investigator says: "It is estimated that there are from 600 to 1,000 women on duty, the policemen being there apparently to prevent anything that would interfere with the orderly and profitable traffic in vice." These houses are open and investigators report seeing seventy-five men and boys entering within ten minutes. They are among the "sights" of the city.

Cabarets in the center of the city are set up with every convenience for securing vicious women.

Summing up his report, the investigator says: "In spite of announcements of officials to the contrary, San Francisco remains one of the few large cities of this country where prostitution is frankly and openly tolerated. Here also little or no effective supervision and regulation of dance halls, rooming houses, cafes, and other public places where prostitutes ply their trade is provided. The natural and inevitable result has been that San Francisco has become the Mecca for the underworld, and that for every such addition to her population the problem is rendered that much more difficult."

Anybody who has any moral judgment at all cannot help questioning whether an exposition that releases and panders to the base passions of men in such wanton fashion as the above description suggests does more good to society than harm.

And the fact that the Church and righteous men seem so helpless in the presence of conditions like these should take all the pride and boasting out of us.

A HYPOTHESIS

SUPPOSE that through the years the Disciples' evangelism had kept its thoughtfulness, its dignity, its intellectual chastity.

Suppose that it had held its *message* as the all-important thing, and had disdained the temptations to adopt artificial devices that promised a short cut to apparent results.

Suppose that the ablest interpreters of our message were chosen by the churches for evangelistic service, instead of, as now, the cleverest manipulators of crowds.

Suppose that through all the years the taste for Truth had been cultivated in the churches, instead of, as now, the taste for sensation and the admiration of a skillful performer.

Suppose that the radical and absolute incongruity of spiritual religion with the whole vaudeville evangelistic performance had been sensitively felt by the churches.

Would not the Disciples of Christ be an incomparably more significant, substantial and potent force in the Christian world than we are today?

Would not our ideals seem to the world more commanding than we have yet been able to make them?

And would not our own sense of participation in a great movement of the divine Spirit be more certain and satisfying than our people generally possess?

These reflections lead to but one answer. And they point the way to one of our most urgent duties.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By Orvis F. Jordan

Will Parade for Dry Chicago.

The Temperance Parade has come to be one of the annual features of Chicago's life. The parade this year on October 9 will have added interest by reason of the campaign which will be waged to make Chicago dry next spring. The churches and Sunday-schools appear in line on foot, in automobiles and on floats. This year the marchers will have a paper headdress and pennant that will make the marchers look uniform in appearance. The headdress has some little resemblance to a Knights Templar headgear.

Fight for Civic Decency.

Rev. Clifford G. Twombly is rector of St. James Protestant Episcopal Church, Lancaster, Pa., and has brought about some changes in civic conditions in his city which illustrate the power of the church to make a community better. Two reports on vice conditions have been made at his instigation and at last action has been taken upon the reports. Saloons, hotels and roadhouses of the shady sort have been closed up on account of their indecencies. Most of these questionable resorts were owned by brewers, which is an indication of the sincerity of brewers' conventions in talking about the reform of the traffic. The separate rooms in which women drink are to be abolished by court order. This rector stands as a type of a new interest in his communion in the fight against the saloon.

John R. Mott Heads Y. M. C. A.

The Y. M. C. A. has exalted John R. Mott to the position of general secretary of the international committee of their organization. He will undertake a reorganization of Y. M. C. A. work. He is in addition chairman of the continuation committee of the Edinburgh conference and leader of the World's Student Federation.

Great Preacher Finds Hell on Earth.

Dr. R. J. Campbell has visited the trenches in France and has seen the effect of the gases and liquid fire upon the bodies of the soldiers. He refrained from telling his congregation the worst of the sights he had witnessed but declared that what he had seen was hell on earth.

Rev. R. J. Campbell Resigns.

There are few Christians in the English-speaking world who have not heard about Rev. R. J. Campbell of the City Temple in London. For a time, his name was coupled with the New Theology controversy, and British religious papers treated him with scant courtesy, but now the leading journals of England vie with each other to pay him honor. Born in the fellowship of the Anglican church, he has been an evangelical, and then a representative of liberal orthodoxy. Journals in this country of conservative leanings have been trying to make it out that the recent resignation of the great preacher is due to some inclination on

his part to return to Anglicanism, but of this there is not the slightest evidence to date. When he visited America a few years ago, his hair was then white, and the heavy burdens of a metropolitan pastorate have broken his health beyond hope of immediate repair. He suffers from insomnia and organic heart trouble. The letter of resignation is full of terms of appreciation for the great congregation to which he has ministered so many years.

Methodist Reunion Discussed.

Methodists journals now have no more common topic of discussion than that of the reunion of the two bodies north and south. The separation in 1844 on the slavery issue had been upon an agreement not to invade each other's territory. This agreement was soon violated upon both sides. The two bodies now compete in many sections of the country. The Methodist Episcopal Church has eight annual conferences in distinctly southern territory. It has more than three million dollars (\$3,084,570) invested in church property, and is spending \$211,165 annually for pastoral support and \$19,010 for district leadership in its southern conferences. In the border states both churches are competing actively for the resources of the territory. The Methodist Episcopal church, south, has nine and the Methodist Episcopal church has six conferences in the border area. The Methodist Episcopal church, south, has \$14,083,783 in-

vested in church property, and is spending \$793,711 a year for pastoral support and \$117,767 for district supervision in its border conferences. The Methodist Episcopal church has \$16,236,343 invested in church property, and is spending \$1,050,013 annually for pastoral support and \$83,752 for district supervision in the same area. This is denominational competition in its worst form, when two bodies with the same doctrine and organization compete for the sake of issues long since settled in this country.

Preachers Raise Money for Jews.

The Jew baiting propensities of many sections of Europe are in contrast to the spirit just now being manifested in London. A committee of prominent citizens and clergymen are raising funds for the Jews whose homes have been desolated by the great war. Most of the Russian Jews have lived in territory now occupied by Germans and thousands have fled to the east under the protection of the Russian flag. Among the well-known clergymen on the committee are Rev. R. J. Campbell, Dr. Clifford and Dr. Campbell Morgan.

W. C. T. U. Will Meet.

The national convention of the W. C. T. U. will be held in Seattle, October 9-14. Addresses will be made by Bishop W. T. Sumner, Daniel A. Poling and others. This organization, founded by Frances Willard, was originally an or-

Chicago Laymen Expectant

Enthusiasm is being shown by all Chicago churches in the work of the big convention of the Laymen's Missionary Movement to be held in this city, October 14 to 17. The program is unusually strong, and should command the attention of every Christian man in the city of Chicago. Some of the speakers are J. Campbell White, Wooster, Ohio; Bishop Homer C. Stuntz, South America; Bishop L. L. Kinsolving, South America; Bishop C. P. Anderson, Chicago; Col. E. W. Halford, New York; Dr. Edward A. Steiner, Grinnell, Iowa; Dr. J. A. W. Haas, Allentown, Pa.; Dr. Cornelius H. Patton, Boston; Dr. Charles E. Burton, New York; Dr. Cleland B. McAfee, Chicago; Dr. Herbert S. Johnson, Boston; Dr. Fred B. Fisher, New York; Mr. W. G. A. Miller, Pittsburg; Mr. Chas. G. Trumbull, Philadelphia; Mr. Fred B. Smith, New York, and also a number of the best Home and Foreign missionaries. Some of the topics to be discussed are:

"What Must America Do Under the New World Conditions?"

"The Sort of Christianity Needed to Conquer the World."

"The Call of God to the Church of Today."

"Is a Victorious Christian Life Possible and Obligatory?"

"Recent War Experiences in Turkey."

"Is the Church Awakening to Her Missionary Duty?"

"The Disintegration of Mohammedanism."

"The Two Americas."

"The Immigrant Opportunity."

"The Place of the Church in the Life of the City."

"The Adequacy of the Gospel to Meet Modern Industrial and Social Conditions."

"The War and Missions."

"Where to Begin in Making the Church More Aggressive and Productive."

"Religion in Business and Business in Religion."

"Essential Conditions of Evangelizing the World."

"How to Reach the Unchurched in this Territory."

"Saving America for the Sake of Humanity."

"What Would it Mean if Laymen Were Good Soldiers of Jesus Christ?"

"The Man and the Church."

The men of Chicago churches have the opportunity of starting the greatest campaign that America has ever seen and there is no doubt whatever but this convention will be the greatest ever held in America. It is expected that eight to ten thousand men will register and attend the sessions in Medinah Temple. A number of the churches of the city are out to register every man in their church. Some churches have already registered every member of the official board. A strong deputation committee has been organized to assist in holding meetings in a large number of towns outside the city limits, and the invitation has been extended to men covering a wide area.

ganization exclusively for temperance work. It is now interested in a great variety of reforms and types of Christian work. The national headquarters is at the Rest Cottage, which was the old home of Frances Willard in Evanston, Ill.

Judson Memorial to be Erected.

The Baptists of the United States are raising a fund of \$300,000 to save Judson Memorial church in New York City and to also memorialize its late pastor, Rev. Edward Judson, who died recently. Very favorable progress has been made in the raising of this money, and it is now proposed to make the building a Baptist headquarters for New York. This would mean housing the common activities of the denomination in this building.

Lloyd George on War and Religion.

Lloyd George, the Minister of Munitions in the present crisis in England, is quoted as saying that the religious result of the present war will not be the destruction of religion, but rather a revival. He has expressed a desire to study the effect of the civil war in America upon the faith. He is quoted as saying that some theological opinions will be put on the discard by the great conflict but essential religion will be more alive than ever.

Laymen's Missionary Convention.

The Laymen's Missionary Movement, whose striking campaign in 1909 brought thousands of men together to pack theaters and listen to missionary addresses, will go through the country again this winter with a series of conventions held in the largest centers in the land. The first convention of the series will be in Chicago, October 14-17. In this meeting the pace will be set for a movement which it is hoped will bring a great passion into the hearts of the men of the church for the world's redemption. After the Chicago convention, three teams will go through the cities led by J. Campbell White, W. E. Doughty and D. Clay Lilly respectively. They will have with them Col. E. W. Halford, Editor Charles G. Trumbull, many leading missionaries and some of the most prominent of the missionary secretaries.

The expressed purposes of the movement are to study the missionary progress of recent years; to project plans looking toward the accomplishment of our whole missionary duty; to emphasize the adequacy of the gospel to meet modern social conditions; to increase the spiritual power and efficiency of the local church; to secure the general use of the best methods of missionary education and finance; to inspire laymen to take their part in the extension of the Kingdom of Christ.

The Chicago meetings will be held in the great Medinah Temple, the building erected by the Shriners for their degree work. In this building the Sunday-school convention was held the past year. Men of the Chicago churches are enrolling in large numbers. Though not a large church, the Second Presbyterian church of Evanston, where Secretary Michel has his membership, has enrolled a hundred men, and the Episcopal church in the same block has already enrolled 125. The prospect for the convention next week is that it will be the greatest laymen's meeting ever held in Chicago.

Make Your Adult Class Work Count This Year!

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The Sunday School

ELISHA'S HEAVENLY DEFENDERS.

Lesson for October 24.

Golden Text: The angel of Jehovah encampeth round about them that fear him, And delivereth them. Psalm 34:7.

Lesson II Kings 6:8-23. Verses 8-17 printed. Memory verses 16, 17.

(8) Now the king of Syria was warring against Israel; and he took counsel with his servants, saying, In such and such a place shall be my camp. (9) And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are coming down. (10) And the king of Israel sent to the place which the man of God told him and warned him of; and he saved himself there, not once nor twice. (11) And the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not show me which of us is for the king of Israel? (12) And one of his servants said, Nay, my lord, O king; but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber. (13) And he said, Go and see where he is, that I may send and fetch him. And it was told him, saying, Behold he is in Dothan.

(14) Therefore sent he thither horses, and chariots, and a great host; and they came by night, and compassed the city about. (15) And when the servant of the man of God was risen early, and gone forth, behold, a host with horses and chariots was round about the city. And his servant said unto him, Alas, my master! how shall we do? (16) And he answered, Fear not; for they that are with us are more than they that are with them. (17) And Elisha prayed, and said, Jehovah, I pray thee, open his eyes, that he may see. And Jehovah opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha.

Verse by Verse.

8. **King of Syria.** The king of Syria was probably Ben-hadad II.—**Warring against Israel.** The Syrians made predatory raids throughout the fertile plains, especially at the harvest-time.—**He took counsel.** He took personal charge of the campaign.—**In such and such a place.** In a definitely named place.—**Camp.** Or, encampment, RVm.

9. **The man of God.** Elisha.—**Beware that thou pass not such a place.** Naming some definite place. It may be a warning to keep away or not to overlook the place.

10. **The king of Israel.** Probably Jehoram.—**Not once or twice.** Several times. He brought relief to the land again and again.

11. **Sore troubled.** It seems that the king lost courage. His well laid plans were frustrated.—**This thing.** The betrayal of his plans.—**Which of us is for the king of Israel?** He thought there must be a traitor in his army, some one whom he had been trusting.

12. **One of his servants.** We are not told who the servant was, but some have supposed, it was Naaman. It was some one who knew of Elisha's fame.—**Elisha the prophet.** His fame had extended to Syria by this time.—**In thy bedchamber.** He knows; and reveals your very thoughts.

13. **Go and see where he is.** Locate him for me.—**That I may send and fetch him.** It was a misjudgment on the part of Ben-hadad to try to capture the prophet.—**He is in Dothan.** Dothan is

twelve miles north of Samaria on the road from Samaria to Damascus. The name means "Double fountain."

14. **A great host.** It was no mere band of marauders, but an organized army. An army was commissioned to take one man. Read in this connection Matt. 26:17.—**Came by night.** These sudden raids usually take place at night. The king did not know that the God of Israel never slumbers.—**Compassing the city about.** Dothan was on a hill. The king encamped on the other hills across the valley.

15. **The servant.** Not Gehazi who was a leper, but some other.—**Risen early.** Awakened by the approach of the Syrian hosts. **How shall we do?** He comforts

the young man by his faith and heavenly host.

16. **Fear not.** There is no need for fear. Jehovah will provide, was the thought of Elisha.—**For they that are with us are more * * * with them.** The servant saw them surrounded with a mighty army and helpless, for no human power could resist. Elisha saw a host of heavenly defenders. We too often fail to take account of the unseen forces about us.

17. **Elisha prayed.** Prayer is the never-failing means of help. It puts the divine resources at our command.—**Open his eyes that he may see.** Let him have a vision of our defense. We need in our day such a vision of our spiritual resources.—**The mountain was full.** The hill upon which Dothan was built.

"There are who like the Seer of old Can see the helpers God has sent,
And how Life's rugged mountain side Is white with many an angel tent."

—Whittier.

Invisible Forces

The Lesson in Today's Life.

By ASA McDANIEL.

The Bible continually recognizes the unseen forces playing upon our lives. The deliberate movement of Jehovah working vast changes in the world, the wonderful transformations made in human hearts by his spirit, and the influence of great men, both past and present, upon the life of our day, are all mighty testimonies to the power of the unseen. We come to appreciate Paul's significant words in the second Corinthian letter when he says "We look not at the things which are seen; for the things which are seen are temporal; but the things which are not seen: for the things which are seen are tempted; but the things which are not seen are eternal."

Like Elisha's servant we need our spiritual eyes opened that we may understand these eternal forces at our command. We are grossly materialistic in our thinking, because we fail to take account of the unseen forces all about us in this life. The structural engineer calls our attention to the great strength of a bar of steel, but often fails to make clear to us that the strength we so much admire depends upon the unseen forces acting upon the visible content of the steel. We stand before the marvels of electricity with keen appreciation of its power, and fail to realize that it is an unseen force. We possess the keenest interest in the beauty and power of the animate universe, yet fail utterly to realize that life is an unseen force; and manifests its highest values in spiritual rather than temporal ways. In the same way we do not get the real values of our religion because we live as if they were found in forms and ceremonies, in offerings and temples; in the mere trappings of true religion rather than in union with Jehovah, who is spirit and who must be "worshiped in spirit and truth." Religion then is the consciousness of our oneness with God. As the word implies, it is a binding of the soul to God. It is the last, deepest, and ultimate conviction of the spirit as it grapples with the unseen. All these outward manifestations which we too often call religion are but its wardrobe, in which it goes abroad in the world. It is to be expected, then, that religion will wear out these garments, just as we lay aside

a wornout dress. No creed or form will answer for all the centuries. All the works of God are assuming new forms. Jehovah's eternal word is: "Behold, I make all things new." The story is told of Ampere who was led by a friend to try his eyeglasses, when to the latter's surprise the great electrician burst into tears. Ampere had not known before that he was nearsighted, and the sudden realization of what beauty and interest he had missed all his life was overwhelming. Are we not just as ignorant of spiritual nearsightedness? We need the ability to detect the new spiritual values in all the changing departments of our life. When we pass from the bright sunlight into a darkened room we cannot see its contents, but gradually the pupils of our eyes enlarge until what was invisible becomes visible. As with the physical, so may it be with our spiritual sight, the power of spiritual vision will enlarge if we live up to the faith we have. The true unveiling of the human eye, the true sight that gives courage to a human heart, and victory to life, is the sight of the Divine Father, our spiritual helper, who is in the thick of our struggling life, supplying love, pity, and strength to our fainting spirits.

Religion in Haiti.

The disturbances in Haiti have brought to the attention of the civilized world the religious condition of that unhappy country. It is made up almost entirely of blacks, and nominally is Roman Catholic. The medicine man has more power than the priest, however, and Voodooism, or snake worship, is the religion of thousands. Some Protestant work is being done by Pastor Lherisson. He has been establishing small schools and is trying to get the people educated enough to read the Bible.

Reclaiming Land and Men.

In Portland, Ore., there is a unique mission called the Men's Resort. Here the wrecks of humanity that float into rescue missions are taken care of. In case a man shows prospects of reform, he is sent out to a farm where land is being reclaimed, some thirty miles away from Portland. Thus both man and land are redeemed together.

Disciples Table Talk

Foreign Society Closes Books Showing Greatest Loss in its Entire History.

The books of the Foreign Society closed September 30, with total receipts of \$425,137.20. There was a loss of \$39,011.96. This is the greatest loss in the history of the society. There was a loss from every source of in-come except from the Sunday-schools, which show a gain of \$935.00. The losses are as follows: From the churches, \$9,674.96; from the Endeavor Societies, \$592.50; from individual offerings, \$3,224.13; from miscellaneous sources, \$18,581.36; from annuities, \$5,291.14; and from bequests, \$2,583.49. This is the first loss since 1908. It is the third loss since 1900. In making this report Secretary F. M. Rains says, "We have faith that this defeat is only temporary. There are better days. God is not only in His heaven, but he is also in the earth and dwells in his church that he has commissioned to preach the gospel to the whole creation."

Texas State Paper Compelled to Find New Editor.

After two months of effort to carry out his contract to purchase the Christian Courier from the State Board of the Texas churches, M. M. Davis of Dallas has been compelled by ill health to ask the board to release him and the board has done so. The paper is now the property of the board again. A. E. Ewell, pastor of Oak Cliff Church, Dallas, has been selected to edit the paper for the time being. He makes a very modest bow in the last issue. The Courier is an excellent paper, possessed of a good spirit, and as the organ of the state board ought to be supported by the Disciples of the state of Texas. It certainly has our sympathy in its recent severe trials and our earnest hopes of a more prosperous future.

Presbyterians and Disciples Close Union Evangelistic Meetings with Communion

The church at Liberty, Mo., led by its pastor, Graham Frank, has been engaged in a union evangelistic meeting with the Presbyterian church of their city for several weeks. The services were held in each church on alternate weeks, Mr. Frank preaching in the Presbyterian church and the Presbyterian pastor preaching in the Disciples' church. The meetings were well attended, and there were many confessions of faith as a result of the preaching. On the final Sunday morning the Presbyterians joined with the Disciples in the observance of the Lord's Supper, the two pastors officiating at the table, the deacons from the two congregations dispensing the emblems to the united congregation. In preparation for this service Mr. Frank published in his weekly parish paper a portion of the "Order for the Celebration of the Communion" as given in the "Book of Common Worship" of the Presbyterian Church. On both sides there are many expressions of the joy found in the fellowship of these special meetings.

President-Elect of William Woods College Married.

Joseph A. Serena, president-elect of William Woods College, Fulton, Mo., and Miss Virginia K. Hearne of Lexington, Ky., were married at Catlettsburg, Ky., on Saturday, Oct. 2. Mrs. Serena is a graduate of the University of Chicago and has been an active leader in the work of the Woman's Missionary Society in Texas and Kentucky. President and Mrs. Serena will begin housekeeping in the beautiful new president's house, the gift of Dr. William S. Woods, just now approaching completion on the college campus.

Kentucky Holds Annual Convention Up to Usual Kentucky Standards.

Kentucky's state convention was held at Madisonville, Sept. 20-23. The registered attendance showed something over 250 delegates. The first session, on Monday evening

dealt with the problems of Christian Education. Pres. R. H. Crossfield was in charge. The C. W. B. M. occupied Tuesday and displayed the usual high spiritual intelligence and enthusiasm by which all their work is characterized. Prof. W. C. Bower, of Transylvania College, spoke on Tuesday evening and made a profound impression with his interpretation of the missionary task based upon his recent trip to the Orient. Ellis B. Barnes, of Richmond, known to all our readers, was president of the Kentucky Christian Missionary Convention. The secretarial reports were encouraging and the addresses inspiring. The sermon at the close of the convention by J. N. Jessup of Hopkinsville was commented upon as especially strong. The Sunday school sessions under the presidency of H. C. Garrison of Danville, and with the inspiring leadership of Walter Frazee, superintendent of Sunday-school work, made an effective climax to the week's exercises. The next convention goes to Winchester. R. N. Simpson, of Harrodsburg was elected president for the next year.

Church Extension Society Reports Enthusiastic September Offerings.

The Church Extension Society reports enthusiastic and generous returns from the September offerings. For the first eleven days of September there was a loss of \$471.78 but this was due to the fact that a large offering of \$300 on the Name Loan Fund came in last year during this period. The loss in individual receipts up to Sept. 1, was \$15,685. This is due to the fact that but few large annuity gifts could be secured this year. The net falling off in receipts thus far this year is \$14,080.

A Unique Plan for Church Growth as the Year Draws to an End.

Chas. M. Fillmore, minister of Hillside church, Indianapolis, has organized "The Cornelian Centurion Band" for his fall and early winter work. He is asking one hundred of his members to pledge themselves to work during the last one hundred days of 1915 for one hundred increase in all departments of the regular church activities. It means an increase of one hundred in the enrolment and attendance of the Sunday-school, an increase of one hundred in the average attendance at the Sunday morning and Sunday evening audiences, one hundred at the mid-week prayer-meeting, one hundred in the Calender Club, one hundred in the Men's Club, one hundred in the missionary organizations, one hundred in the young people's societies, and one hundred accessions to the church. It started off very encouragingly the first week. It is probably too late for other churches to adopt this plan this fall, but it can be worked successfully during the first hundred days of 1916. Any one wishing details can secure them by writing Mr. Fillmore. Such a correspondent will not fail to enclose stamps with his request.

Jacksonville Church Elders Take Charge of Services During Pastor's Absence.

Myron L. Pontius, completed his first year with Central church, Jacksonville, Ill., on Sept. 1. At regular services of the church during the year there were eighty-eight additions. Missionary apportionments have been met and a current expense deficit removed. During the vacation period the elders of this church took charge of the morning service. During these weeks the close of the Sunday-school was the beginning of the church service. An elder would talk for ten minutes followed by the communion, and the congregation was dismissed. A very large per cent of the children remained for this short service and profited by it. There was no evening service. During Mr. Pontius' absence one of the church's most faithful members, Mrs. Alice Taylor, passed away. The funeral service was held in the

The Best!

Many Sunday School classes wish to study the life of Jesus this year. They want the very best text for young people's or adult classes that can be found. This is simply to remind them that there has never been offered to the Sunday School world a Life of Christ so practical, so usable, so true to the best scholarship, so bristling with questions that wake up the pupils, so well proportioned, as Dr. Loas E. Scott's LIFE OF JESUS in Fifty-two Lessons. It is being widely used in Sunday Schools both of the Disciples and other religious bodies, and in Y.M.C.A. classes. This testifies to its popularity. You must have it in your school. Price 50c. In quantities of 10 or more, 40c each.

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church, conducted by two elders, Mr. Geo. Harney and Mr. Walter Rice. The service was one of the most impressive ever held in the church. Last week Rev. and Mrs. A. W. Conner and Miss Seegar were with the Jacksonville church in the interest of the boys and girls. Mr. Pontius says their work is unique and worthy of the highest praise.

Kansas City Church Loses High-minded Layman by Death.

Linwood Boulevard church, Kansas City, feels deeply the loss of one of its leading laymen in the death of Mr. Thomas S. Hall. Burris A. Jenkins, his pastor, writes of him thus: "Mr. Hall was a stalwart man physically, intellectually, and morally. He was abreast of every modern movement in thought, a wide reader, and even a popular science student. Although an active business man up to within about a year of his death when still in the prime of life, his interests were largely intellectual and spiritual. He will be sadly missed in the work of the church, in his firm which he was connected, and among a wide circle of devoted friends. He will be missed by his pastor more than by any other one, except his wife. He leaves no children." Mr. Hall's death occurred Sept. 14.

Pastor Invites Questions and Answers Them on Sunday Evenings.

W. A. Moore, pastor First church, Tacoma, receives questions from his congregation upon which he bases his Sunday evening talks. These questions cover a wide range of subject matter as the following list indicates:

Does the Bible condemn cremation?

Can the United States justify herself in the sale of munitions of war to Europe and thus continue the awful death struggle?

What is meant by the Bible quotation, "They were both naked, the man and his wife, and were not ashamed?"

What possible good can come from the war?

Why did God tell us to covet the best gifts and then not give us our desires?

What is Christianity's reply to threatened war with Europe and Mexico?

Is poverty a disgrace?

If the Lord has power to stop accidents, why does he permit such as the Titanic disasters?

Why don't you heal the sick?

Explain why the "Church of Christ" is un-denominational.

Are soldiers in Europe first degree murderers? If not, what degree?

I have lost faith in the church of my fathers. What shall I do?

How can lovers know they love well enough to marry?

How can I become a Christian?

How do you know Jesus had no human father?

Preacher Attracted to the Law Returns to the Ministry of the Gospel.

The call of Frank G. Tyrrell to the regular pastorate of First church, Pasadena, and his acceptance of the same brings back to the church's ministry a man whose powers and consecration were proved years ago. Mr. Tyrrell has been practicing law in Los Angeles since leaving the pulpit of First church, Chicago, and it is understood he had built up a substantial practice. The hold of the Christian ministry upon him seems never to have been shaken off, and when the Pasadena pulpit was made vacant by the departure of Jesse P. McKnight for Los Angeles Mr. Tyrrell, invited to supply for the time, gladly accepted. The congregation has been much pleased with his ministry and has now asked him to move to Pasadena, give up his law practice and preach the gospel. He has decided to do so. Mr. Tyrrell was pastor of the old Central church, St. Louis, for ten years before coming to Chicago.

Topeka Minister Discusses Question Why the Church Fails.

If people gave as much of their interest, time and money to the spiritual life as they do to the material, there wouldn't be so much talk of the church being a failure, said C. L. Cook, pastor First church, Topeka,

Kan. Mr. Cook, who celebrated the first anniversary of his pastorate at Topeka, on Sept. 26, preached on "Where the Church Fails," at a rally day service. "The church does fail in some instances," said Mr. Cook, "but it is on the human side and not the divine. It fails in a way because its people do not have a clearer conception of its mission, an understanding of its real aims, because of a lack of co-operation and lack of unity in it; in fact, because its members are human. Then it should be remembered that the church is constantly taking up the sinful and imperfect, very many of whom no lodge or society or institution would have. The church holds out hope to the downtrodden and oppressed. Why then, should it be thought a thing incredible with multitudes of the most imperfect specimens of human kind flocking into the church if it should be found with some of the marks of imperfection upon it?"

New England Convention Meets at Everett, Mass.

The New England Christian Missionary Society and the New England auxiliaries of the C. W. B. M. held their annual convention with the church at Everett, Mass., Sept. 9-12. They represented twenty churches having a membership of 3,100. The statistics showed an increase of 327 members during the past year, 219 of whom were by baptism. The loss was ninety-seven. These figures represent our strength in six states with a population of more than six and one-half millions. The spirit of the convention was decidedly optimistic. Many said it was the best convention in years. The program was highly creditable. The addresses of the visiting secretaries, S. G. Inman, W. R. Warren and F. W. Burnham were exceptionally praiseworthy while the rest of the program was of splendid character. The address of Jno. F. Kyes, a layman of Main street church in Worcester, Mass., was especially commented upon. The convention meets next year for its fiftieth

anniversary with Main street church of Worcester, Mass., Harry Minnick, pastor.

BRIEFER NEWS NOTES.

—The Sunday-schools in the central part of the country that set their Rally Day for Sept. 26 were not so fortunate as those that chose Oct. 3. The former day was generally very rainy while the latter day was one of the most beautiful days of the season.

—J. Boyd Jones and Central Church, Terre Haute, Ind., are taking an active part in voting out the political evils that have made that city notorious in recent years. Mr. Jones said, in announcing his evening sermon recently, that people who did not believe in mixing politics and religion would be uncomfortable if they came to hear him.

—At the evangelistic services at Eminence church near Atlanta, Ill., sixteen persons have been added to the church by baptism, ten of whom are young men. James A. Barnett, pastor at Moline, is assisting the pastor, T. T. Holton.

—Carl H. Barnett, pastor First Church, Rochester, N. Y., has made an acceptable president of the Christian Endeavor Union of that city for the past two years. Resigning recently, he is now sought to take the position of pastoral counselor to the union.

—The National Benevolent Association is just in receipt of a payment of \$7,084.86 on the bequest recently made the association by the Blanks estate of Austin, Texas. The association has just issued a new and attractive annuity booklet entitled, "His Silent Partner," and will be glad to send a copy to anyone requesting it.

—H. W. Hunter, Wellington, Kan., preached two Sunday evening sermons.—companion sermons, he called them,—the first on "The Man Who is too Busy" and the second on "The Man Who is Not Busy Enough."

—The work of John R. Blunt at First church, Winnipeg, Man., is gaining results. Two missions have recently been estab-

News From the Foreign Society

Within a week the Foreign Society has received a piece of property worth \$3,000 and a gift of \$300, both gifts being on the annuity plan.

M. B. Madden is now assisting the Men and Millions team. His family is in Eugene, Oregon, where the five children are in school. The mission work in Osaka, Japan, a city of two million people, is now in charge of Mr. and Mrs. W. H. Erskine alone. They need reinforcements.

D. C. McCallum of Vigan, Ph. Is., writes: On the 14th of June the dormitory and Bible College were opened. Almost thirty young men of the Government Schools were admitted, eight teachers who studied in a normal institute and ten Bible College students. One young Chinese was baptized in the month.

C. F. McCall and P. A. Davey have been making an evangelistic tour through the North of Japan. It was their privilege to speak to quite a number of public school teachers, some of whom are inquiring concerning Christ and the gospel. One teacher said: "Last night for the first time I understood God as Father."

Dr. W. N. Lemmon reports the following: In the Mary Jane Chiles Hospital in Manila, Ph. Is., during the month of July, persons treated, 1,739; treatments, 5,452; surgical operations, 63; surgical treatments, 586; out of town visits, 2; city visits, 68; in-patients, 62.

Dr. Kline, of Vigan, Ph. Is., writes that the hospital work has doubled recently. A thousand pesos was collected in fees during the month of June. In that month 2,000 people were treated. This does not count treatments, but the number of individual patients.

William Price, the minister of the Christian church at Lancaster, England, in sending money for a number of subscriptions to the *Intelligencer*, says: "The magazine is appreciated very much, and as pastor I realize its value in keeping the people interested in our own missionary activities."

t The church at Palestine, Texas, of which L. B. Haskins is minister, supported F. E. Meigs, of China. His picture was hanging in the auditorium and upon the news of his death was draped in mourning, and a memorial service was held.

Robert N. Simpson, of Harrodsburg, Ky., writes that he never felt more encouraged over the growth of missionary enthusiasm among his people since the beginning of his ministry. This is largely the result of the teaching of the minister.

One church that adopted the budget plan received an offering of \$88.01, and set apart sixty-five cents of it for the work of the Foreign Society. In view of the needs of the work on the foreign field, it would seem that this is not a just proportion.

Dr. Frymire, of Lotumbe, Africa, writes that there are 300,000 people in his district absolutely dependent for medical assistance upon Lotumbe. The work on the hospital progresses.

Miss Emma Lyon, who has returned to China after twenty-two years of service on the field, writes: "If more of the people only knew what a great joy it is to go, they would go, too. I sometimes think I am selfish in going and leaving others to do the hard work at home." Miss Lyon is supported by the church at Pasadena, Cal. She writes that the California people have been most kind to her during her stay in their midst.

September 29.

F. M. Rains, Secy.

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lished in two suburbs of the city each of which has a good prospect ahead of it.

—Carl A. Burkhardt has moved from Lexington, Mo., to Franklin, Ind., where he has begun his leadership of Tabernacle church.

—Claris Yeuell, Plainville, Ind., spent a part of his vacation at Barnesville and Hopedale, O., former fields of labor. He preached at Bethesda and La Belle View, O., and visited Bethany, W. Va., where his son Gladstone Yeuell is now in college.

—Mr. R. A. Doan spoke in Wilson Avenue Church, Columbus, O., for Pastor J. J. Tisdale, Sept. 26. Mr. Tisdale describes the new secretary's address on the call of foreign lands a "wonderful address" which "made our hearts burn within us."

—Jackson Boulevard Sunday-school, Chicago, had an attendance of 1,201 at its Rally Day sessions last Sunday. This includes 173 attendants at the Chinese department. This is the largest Sunday-school ever assembled in a church of Disciples in Chicago and probably the highest record attained in Illinois. Austin Hunter is the pastor. Mrs. Hunter's women's class had over 200 enrolled. The young men's class had over 100. The superintendent is Mr. A. B. Segur.

—State Secretary John R. Golden, is holding evangelistic meetings in Kankakee, Ill.

—Robert E. Henry has begun his new work at First church, Decatur, Ill. The Havana congregation gave him a social reception on the eve of his departure for his new field.

—Walter M. White is speaking on Sunday evenings to the college students attending the various schools in Cedar Rapids, Ia. Recently the students of Coe College attended First church in a body.

—The Tennessee state convention was held last week at Union City. J. E. Stewart, of Woodland street church, Nashville, was president. Carey E. Morgan, of Vine street church, Nashville, thrilled the convention with his address on "The Plea of the Church of Christ."

—The sixty-fifth anniversary of First church, Quincy, Ill., fell on the same day as the first anniversary of the pastorate of W. D. Endres with that people, Sept. 26. The day was observed with special services. Alexander Campbell once visited Quincy church, a fact to which the members naturally point with pride. Mr. Endres' ministry is taking on the aspect of success in the one year he has been there.

—W. H. Book and Tabernacle church, Columbus, Ind., observed the eleventh anniversary of Mr. Book's pastorate, Oct. 3.

BUILDINGS, DEBT RAISING, ETC.

North church, Terre Haute, Ind., will spend \$10,000 to complete its building from the basement up.

Paris, Tex., expects to build a \$40,000 house of worship in the spring.

Chardon, O., church recently burned a note of \$4,000 that had been paid.

Pence, Ind., church, organized a year ago by C. J. Sharpe, of Hammond, Ind., dedicated a new house of worship Oct. 3, costing \$14,000.

RESIGNATIONS.

W. D. Darnell, Denison, Tex., to enter evangelistic field.

CALLS.

D. L. Mathews, University of Chicago, to Waukegan, Ill.

Frank G. Tyrrell, supplying First church, Pasadena, Cal., to become regular pastor. Accepts.

Robert L. Finch, Maryville, Mo., to Park and Prospect church, Milwaukee. Accepts. New work to begin Nov. 1.

Arthur W. Higby, the Episcopalian rector who recently united with First church, Canton, Ohio, called to Franklin street church, Grand Rapids, Mich. Decision not announced.

Gerald Culbertson, Third church, Richmond, Va., to Bedford, Ind. Accepts. Begins Nov. 1.

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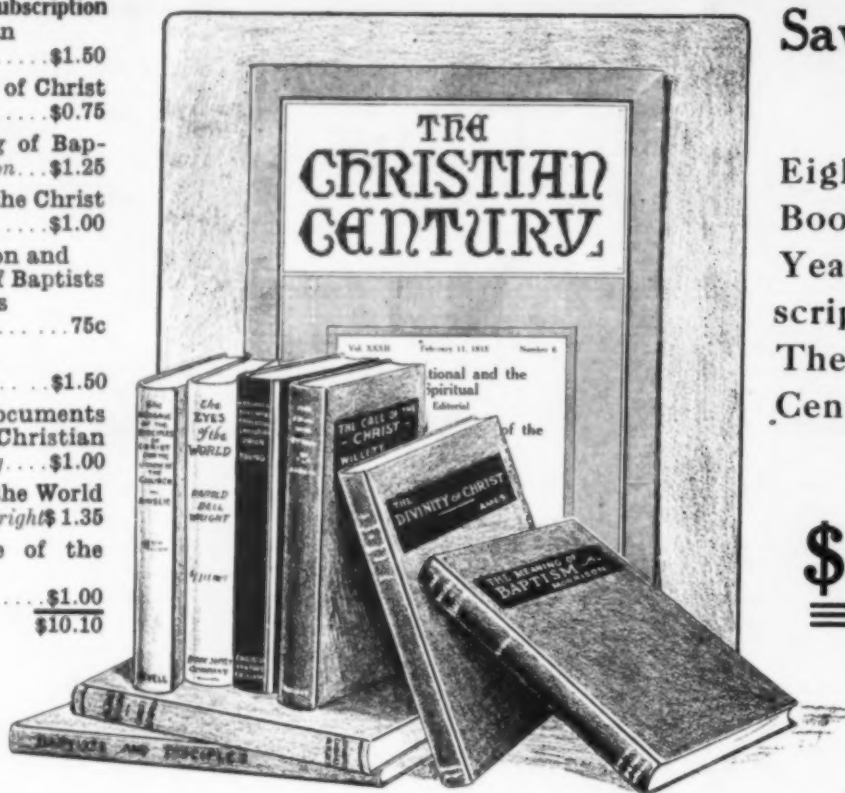
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